UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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Varieties.

Jesus did not bear our cross; that we ourselves must do, as he himself taught, but he made our tasks of cross bearing easier.—Dr. J. H. Crooker.

"Once read thine own breast aright,
Man has no other light,
Search he a thousand years."

We have our answer ready, and in expounding the Fatherhood of God which is the new Continent of Religion, and advocating the Fraternity which is the new goal of morality, we will help to furnish the living bread which the new day requires.

—Rev. Alexander Webster.

"We bless Thee for the clearer light,
The advancing thought, the widening view,
The larger freedom, clearer sight,
Which from the old unfolds the new."

Whoever reads the annals of ecclesiastical history with an impartial eye, and will not suffer himself to be governed by names and sounds, will soon perceive that from the days of Constantine to the present times, those called heretics by their adversaries have generally been the honest few who have ventured to search the holy scriptures for themselves, and openly to profess the truth of God which they have learned, in opposition to popular error.

—Theophilus Lindsey.

[redacted]

Instead of the claim to finality, which is the basis of all dogmatic churches, it is the consciousness of the absolute harmony of the Unitarian position with the critical and scientific results of to-day—a position which will harmonise with all the critical and scientific results as yet undeveloped—that has given me the assurance that—under whatever name—Unitarians will command the future.—Rev. G. V. Crook (convert from Methodism).

If we have not learned that death's no break
In life's unceasing chain—
That the work in one life well begun
In others is finished, by others is done—
Then Christ hath died in vain.

—Charlotte Perkins Stetson.

A CONFESSION OF FAITH.

The Mottram Unitarian Sunday School repeats this aloud every Sunday—all standing:—

I believe in God, the Maker and Sustainer of all that is—my Father—and the Father of all men.

I believe that God speaks to me, through this world in which He has placed me, through the lives and words of all good men, and through my own soul.

I believe that I may trust God entirely, both in what I see and in what I do not see, for this life and the life to come.

I believe that I serve God, by faithfully and cheerfully doing the duties He has given me to do, and by living in love with all around me.

And I ask His grace, that I may listen to Him more attentively, trust Him more entirely, and serve Him more diligently, until my life's end. Amen.

LET IN THE LIGHT!

Let there be many windows in your soul
That all the glory of the universe
May beautify it. Not the narrow frame
Of one poor creed can catch the radiant rays
That shine from countless sources.
Tear away the blinds of superstition: let the light
Pour through fair windows broad as truth itself,
And high as heaven. . . . Tune your ear
To all the worldless music of the stars
And to the voice of Nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half truths and grasp the whole.

—Ella Wheeler Wilcox.

Love virtue, she alone is free.—Milton.

The World comes Round.

The world is well lost when the world is wrong,
No matter how men deride you;
For if you are patient, and firm, and strong,
You will find in time (though the time be long)
That the world wheels round beside you.

If you dare to sail first o'er a new-thought track,
For a while it will scourge and score you;
Then, coming abreast with the skilful tack,
It will clasp your hand, and slap your back,
And vow it was there before you.

The world means well, though it wander and stray
From the straight short cut to duty;
So go ahead in the path, I say,
For after a while it will come your way,
Bringing its pleasures and beauty.—Selected.

An Open Letter for Open Minds.

By the Rev. W. C. HALL, M.A.

Dear Friends,—The Editor is inviting, month by month, some of his many friends to address you in this manner. My first thought on receiving his request, or command, was this: Shall I, in writing to his readers, chance by some inadvertence to say that which may contradict what others have said, and, so confusing his readers, lead them to suppose that Unitarians, who differ so much from other people, are not without difference among themselves? That was my thought; and it is my subject.

The protest against dogma in our days is not so much an attack on specific doctrines taught from so-called "orthodox" pulpits, as an effort to bring thoughtful people, who already begin to see the absurdity of priestly authority in matters of personal religious belief, to a proper position for regarding not only the problems, but the plain truths of religion and human life. And so it is that the Unitarian, with whom this protest almost wholly rests, is brought to this condition, that as he teaches his own opinions he must leave others to form theirs. He says, "This I believe," but he cannot say, "This thou shalt believe." He says, with the Apostle, "Prove all things, hold fast that which is good," and this exhortation of his involves that others may criticise his opinions. So it happens that among Unitarians there are different opinions. Indeed, I should say that their opinions are as various as their freedom of thought is extensive; and yet I do not suppose that there is any other body of Christians which has such unanimity of sentiment and such common agreement on the principles of human, social, and spiritual enterprise. I have never met a Unitarian with whom I could agree on all points; I have met hundreds with whom I have had the liveliest conversations and discussions; but so far I have not found one with whom I could not work. I am grateful to be able to say as much, for the time was when I was not a Unitarian. I belonged to a sect which said that all men must think alike and believe the same things, or be damned for ever by the God of Love; and my young mind, sensitive in that it had not then come into contact with the hardness of the world, was suddenly shocked and horrified by the blasphemy. My heart revolted; for some time I found refuge, and it was real refuge, in blank secularism; till, after my boyish delight in negations which defied the "damnation clauses" of creeds and caricatured the popular conceptions of God and Christ, I found another sect which declared the grand affirmation, that of a God who is Love.

Yes, Unitarians differ among themselves. I know that my remarks may run foul of the ideas of the Editor, but he will, nevertheless, print them. Why? Because it is only by the honest expression of our differences that we can lead one another to truth. But greater than these differences which they have among themselves, and those which separate them from other churches, are the agreements on the great truths of religion at which Unitarians arrive. Would you be convinced of this fact? I will not argue it out. Prove it for yourselves by attending the services of some Unitarian church. Drop in, now and then; and you will soon drop in to stay, for you will find a people who regard seriously all that pertains to true and undefiled religion. You will not find yourselves in agreement with everything the minister preaches—he does not expect this—but you will find that he deals week by week not with the points of creeds formulated many centuries ago, but with the problems of life about which most serious people are asking questions, and trying to find plain answers.

Dr. Torrey and Unitarians.

Dr. Torrey's attacks on Unitarians have been answered over and over again, but he ignores them. The following letter has appeared in "The Christian World," from a Congregational minister:—

Sir,—In your issue of March 2, Dr. Torrey is reported as asking "Why don't the Unitarians answer what I say?"

I am not a Unitarian, but I do know that when Dr. Torrey made his unprovoked and unwarrantable attacks in this city, upon the morality of Unitarians, he was instantly answered, and that most effectively, by the Unitarian minister, Dr. Warschauer.

It may be that he has never explicitly spoken of Unitarians as "impostors and lunatics," but he has never denied, and cannot deny, having said, again and again, that they have rejected the deity of Christ "because they loved sin," and "Uni-

[redacted] plea of want of time. Imagine a man who finds time for the systematic slandering of a religious people not having time to prove so much as the integrity of his intentions, let alone the accuracy of his statements!

How anyone outside the ranks of the narrowest bibliolatry can support this type of "Evangelism" passes my comprehension.—Yours, etc.,

HUGH C. WALLACE,
David Thomas Memorial (Congregational) Church,
Bristol, March 2.

How he became Unitarian.

Harm Jan Huidekoper, a Dutch settler in America (U.S.A.), became the founder of a theological school at Meadville, Pennsylvania, for the training of students in the doctrines of Unitarianism, mainly in preparation for the Christian ministry. The Meadville Theological School is in America what the Unitarian Home Missionary College is in England—a distinctly Unitarian training college. That and the Divinity School at Harvard University are the two colleges at which the American Unitarian ministers chiefly receive their training.

Mr. Huidekoper, born in the Netherlands 1776, went to America at the age of 20, as clerk in the Holland Land Company, and ultimately as agent for it, amassed great wealth at Meadville, became Unitarian in theology, established a Unitarian church, came to be widely known and much revered for his open-handed benevolence, founded the Theological School, and lived till 1854, to the ripe age of 78 years, after a career of noble generosity, and setting a rare example of righteousness of character and love to man and God.

A record of this man's life has just been published in America. In the "Christian Register" of February 16th, the Rev. James de Normandie, D.D., gives the following account of Mr. Huidekoper's Unitarianism:

Harm Jan Huidekoper came to his Unitarian views simply by a careful, earnest, prolonged study of the Scriptures. He knew every text, and he was persuaded that, fairly interpreted, their whole spirit made for Unitarianism. This was the ground taken by all the Unitarian scholars and preachers of that day. They had no thought of accepting any teaching which had not the authority of Scripture. Mr. Huidekoper would have given a quick quietus to anyone who would admit for a moment that the weight of Scripture was on the side of the orthodox. He was a doughty antagonist, and had a text always ready to confute his orthodox antagonists. A Trinitarian elder in a Presbyterian church came one time five miles to enlighten Mr. Huidekoper, who listened politely, and, when he had finished, told him that all those views he had taken, not from the Bible, but from his catechism. Then he handed him a Bible, and asked him to find a single passage anywhere to support his views. The elder turned the Bible over helplessly, and then said he could look them up better in his own Bible. "Do so," said Mr. Huidekoper, "and, if you will bring the proofs here and show them to me, I will give you another farm to add to the one you have." The elder never returned. He had been trained, not in the Bible, but in that most stupendous medley of ill-arranged and misinterpreted Scripture passages, the Westminster Catechism. But Mr. Huidekoper made no attempt to give an exact definition of Unitarianism, or to put it into a creed, so that, when one and another asked what it was, the reply came, "Nobody knows but Huidekoper, and he won't tell." It was something too large and fine and free to be put into an unchanging creed. As Dr. Hedge used to say, "We believe as we go along." We have no respect for any church or for any individual who says his creed is just the same for centuries, unless it includes a few simple and generally accepted spiritual realities.

By the Way.

Two-page detailed Index for "Unity," Nos. 1-12, now ready, price 1d.

The bound copies of "Unity," Nos. 1-12, with a detailed Index to the contents, are now ready. "A Helpful Handbook of Unitarianism" is the title of the volume. Orders have been supplied, and there are only few copies left. Price 6d., by post 7½d.

The Editor will be glad to have more sets bound up, but his stock of "Unity," No. 3 (Dec., 1903) is exhausted. All readers who have saved copies of No. 3, and can send spare numbers to the Editor, are urgently requested to do so.

The Rev. W. E. Atack's "Open Letter" will appear in the May issue.

Mr. John Edwards, of Liverpool (Hope Street Church) will write the article "Social Duty," No. 5, for the next number.

Any short stories not more than one column of "Unity" in length, conveying direct moral and religious instruction of a reasonable and wholesome kind, are invited by the Editor for use on the "Home" page, and especially any with a good theological application.

Dr. Torrey has again been declaiming against Unitarians during his "mission" in London. The secretary of our British and Foreign Unitarian Association, the Rev. W. Copeland Bowie, has replied in an excellent letter to the "Daily News."

Dr. Torrey says that if Jesus was "a mere man, he must have been either a daring impostor or a hopeless lunatic." Now it is easy to prove from Jesus himself that he was not more than man, and Dr. Torrey says that proves him either "impostor" or "lunatic." Unitarians resent this injustice to Jesus. They believe Jesus, and it is evident that Dr. Torrey does not.

Charles Dickens, Sir John Robinson, Frank Hill, and P. W. Clayden, successively Editors of the "Daily News," were all Unitarians.

The Rev. W. Stephens, Unitarian minister, Rotherham, says: "I could not worship a God who made the hell of orthodoxy, and I am sure I should be happier in hell, true to my own convictions, than I should be in heaven with the God who had made hell. It puzzles me to understand how anyone who believes in the 'orthodox' hell can have a single moment's happiness."

WANTED!!! Copies of "Unity," No. 3 (Dec., 1903). Editor, Ivy House, Mottram, Manchester.

UNITY.

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HOME CIRCLE.

Do what you think Right.

This world is a difficult world indeed,
And people are hard to suit,
For the man who plays on the violin
Is a bore to the man with the flute.

And I myself have often thought
How very much better 'twould be
If every one of the people I know
Would only agree with me.

But, since they will not, the very best way
To make this world look bright
Is never to mind what people say,
But do what you think is right.

—Home Chat.

When to have Your Likeness Taken.

By FRANCES WELD DANIELSON.

"You can't have that, because it's Jack's turn next," said Page.

"I don't want it, anyway," said Jack. "I like the one looking down better."

"What are you children doing?" asked Uncle Tom.

"Choosing the angels," said Ellen. "There are five of them and only four of us, so you can have one, Uncle Tom."

The children were sitting before a large photograph of Joshua Reynolds' "Angel Heads." Uncle Tom kneeled on the sofa beside them.

"Your father and I used to divide up things, too," he said, "only there were only two of us, so we each had more."

"We'd rather be four, because it's nicer in games," said Bess.

"These were easy to divide," said Jack. "The heads are all so pretty."

"I have heard," said Uncle Tom, "that they are all the same child, in different positions. Most people don't look so well from every side. And there are some moments when none of us would want our pictures painted."

"When we're cross," said Bess.

"Or haven't had our hairs combed," said Ellen.

"Let's pretend about it," said Page.

"All right, tell us how," said Uncle Tom, who liked to "pretend" as well as the children.

"Saying when we think each other would make good pictures," said Page. "Jack wouldn't till he's washed his hands."

"Bess would make a nice picture named 'Helping,'" said Uncle Tom; for all the time she looked at the picture Bess had been winding mamma's basting thread on a spool."

"And Ellen 'A Comforter,'" said Jack. "Ever since Muff hurt her leg, Ellen's carried her round and stroked her like she is now."

"Uncle Tom's a picture children always love to look at," said Page, snuggling up to the kind-faced man.

"And mamma's picture you could take any time and call it 'Pleasant,' couldn't you, Uncle Tom?"

"This is quite a nice 'pretend,'" said Uncle Tom. "I think I shall look out not to get expressions on my face that I wouldn't want painted."

"Yes," said Bess. "Only suppose somebody should catch you at a wrong time?"

—"Every other Sunday."

Teaching Catechism.

In a Scotch day school two boys were kept in after hours for having failed in their Catechism. They did not like it, and began to howl. The parish minister came in to see what the noise was about, and said he was very sorry they were so behind in religious knowledge. "You know, boys," he said, "there is a fearful future for you if you do not know your Catechism. And now," said he to one, "how far have you got?" "Please, sir," howled the lad, "I'm past Redemption." The other boy, hearing this, cried out: "Please, sir, I'm further than him; I'm past 'the pains o' hell for ever.'"

Parents and teachers should explain what the orthodox minister meant by the "fearful future," and that it is false; also that there is much in that "Catechism" that is not true.

Rev. John W. Chadwick.

By the Rev. J. T. SUNDERLAND, M.A.

American Unitarians were sadly bereaved by the death, in December last, of the Rev. John W. Chadwick, of Brooklyn, New York. He was sixty-four years old, having settled as pastor of the Second Unitarian Church of that city forty years ago, when he was only twenty-four, and just out of the Divinity School. He was a man of remarkably keen and vigorous mind—a great reader, a clear thinker, a ready and attractive writer, a stimulating preacher. He had a great heart as well as a strong mind, and his people loved him. His congregation was not one of the largest, but it was one of the most influential in Brooklyn. For many years he published regularly one sermon each month, and at the end of each year these were gathered into a volume. Thus he leaves behind him much printed matter in the form of sermons and lectures. Few books of printed sermons are more attractive or more full of thought. He wrote three important and excellent biographies; one of George William Curtis, a man eminent in letters and public life; one of Theodore Parker, and one of Dr. Channing. The last two are the best popular lives of these two great Unitarian leaders that we possess. He wrote much poetry, and some of it of a high quality. Some of his hymns are among the very finest produced within our generation. He wrote much for periodicals; many of the best literary reviews in the New York "Nation" during the past twenty-five years have been from his pen. Nearly all his life he was a great favourite

th his denomination, and was called upon oftener an almost any other of our ministers to preach, ad papers, and give addresses on important public casions. He will be missed everywhere. No one eamed of his going so soon. We thought he had enty years of good work before him yet. He was charming companion; he was a noble man. He s frank and unconventional, but courteous; sin-re, possessed of a quick sense of humour, bright, anly, deeply religious; but his religion was not of e kind that puts on a sanctimonious face, and ars wide philactaries to be seen of men. It was the kind that smiles, and takes little children in arms, and lends a hand to a brother in need, and ds delight in flowers and beautiful sunsets, and es to make the world a little sweeter and better it goes along. It is easy to thank God for such man as John W. Chadwick. It is not so easy to reconciled to his death so young.

Toronto, Canada, Feb. 20th.

[In sending the above to "Unity," Mr. Sunderland lds in a private letter to the Editor: "Your loss Mr. Armstrong is similar to ours in Mr. Chad-ick. In some things they were much alike."]

Social Duty (4).

By the Rev. J. H. ROSSINGTON, M.A.

It must occur to all who have given serious atten-n to the subject of Social Reform that the latter comes daily more important aud calls for prompt d sympathetic treatment. In many quarters, both home and abroad, there are not wanting signs hich give point to the words of Goldsmith :—

> Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay.

At the same time, while it is felt that the pre-lence of many social abuses can no longer be nored, the difficulty of the problems they in-lve is clearly recognised. The more complex the cial organism, the greater the need of careful, liberate, and intelligent consideration. Amelior-ion will not come by the application of this or at external remedy—it will first be possible hen we understand the true causes of the evils, d seek to remove them. And it is, perhaps, the ost hopeful sign of the times that this is pre-sely what many people are endeavouring to do. here is less faith than formerly in temporary ex-dients—there is more desire manifested to strike the root of the mischief. This is evinced not erely in the methods of modern social reformers, comes out just as clearly in the changed attitude the Churches. It would seem as if at last men ere awakening everywhere to the force of the uth expressed by Ruskin: "There is no wealth ut life. Life, including all its powers of love, y, and of admiration. That country is the chest which nourishes the greatest number of oble and happy human beings; that man is rich-t who, having perfected the functions of his own fe to the utmost, has also the widest helpful in-fluence, both personal and by means of his possessions, over the lives of others."

Assuming that these words represent a great and worthy social ideal, to what kind of social duty do they point on the part of the Churches—individually and collectively? Clearly a supremely important one, inasmuch as they are the instruments of a power sent that men "might have life, and that they might have it more abundantly." It presents itself in two aspects—a negative and a positive. The Churches, in so far as they are true to the spirit of their founder, are called upon to offer a determined opposition to every form of evil. The principle of selfishness, which is the real cause of many social abuses, must be given no quarter, be it manifested in private, in civic, or in national concerns. Yet even more important than this is the positive side of social duty; and it is to that the Churches need chiefly to address themselves. We are coming more and more to recognise that the mere denunciation of evil serves little useful purpose—permanent results are only forthcoming when we also actively encourage the good. From this point of view, the increasing attention at present given to the "Institutional Church" is not without its significance; for the latter comes into existence in response to the recognition of the positive social duty which the Church can no longer ignore. Further, it tends to emphasise the fact that social duty, like charity, begins at home. While there are individual churches in which one looks in vain for the signs of an intimate social bond, it is in vain one expects them to become potent factors for good in the world at large. As was clearly pointed out in the second article in this series, "the Church is in existence to inculcate and foster a spirit of brotherhood—of comradeship in society." It only does that effectually by promoting the fraternal spirit within the Church—if it fail there, the whole idea of social duty can have little relevance without. But in so far as it does that, and also helps the individual to perfect "the functions of his own life to the utmost," the Church will of necessity make for fuller life in the world. Its individual members will become active agents of civic and national righteousness, while collectively their words and their actions will tell with increasing effect in the struggle for better social conditions. Furthermore, the prevalence of that spirit and the recognition of a social duty within the smaller sphere will prepare the way outside for still more effective and far-reaching organised effort. It will be no longer possible for observers like Mr. Charles Booth to point to the serious economic waste begotten of the feverish efforts of contending religious bodies, for there will be an increasing desire to co-operate for the furtherance of drastic and much-needed reforms. Thus the sense of a social duty first re-organised within, will become more and more manifest without the Churches, and the latter at length will occupy their rightful position as active centres of social righteousness.

A New Communion Service.

The Communion Service, with a distribution of bread and wine to the communicants, has largely fallen into disuse amongst Unitarian churches. The "Lord's Supper" began as a social meal. Bread and wine were never intended to be perpetually binding as a means of expressing either Christian fellowship or remembrance of Jesus. The spirit is more than the letter. Whenever Christians are taking a social meal in fellowship, "This do in remembrance of" Jesus. If the spirit is of first importance, any social meal will serve the purpose. Here is a rationalised form of Communion Service which is being carried out by a certain Unitarian Church every three months, previous to the quarterly members' meeting for church business. It emphasises Christian discipleship, and the importance and responsibilities of church membership.

A COMMUNION SERVICE.

GRACE.

(To be sung by all, standing.)

Be present at our table, Lord!
Be here and everywhere adored!
Thy children bless, and grant that we
In all things may give thanks to Thee!

[*While standing, all repeat the following after the minister*]:

We now break bread together, in remembrance of the Master, in token of our fellowship with him and each other, as members in the body of the Christian Church; and we will share his heavenly bread, and drink his spirit of life into our souls, for the blessing of mankind.

[*Then, seated, all partake of the common meal; and when finished, the minister rises from his seat and delivers the following, or some other appropriate address*]:

Fellow members! Brothers and Sisters in Christ: We have shared in the fellowship of this Communion meal, and it is good that we have done this in remembrance of Jesus, the great Exemplar of our Faith. We are his true followers if we make meat and drink of his life, even as he once said: "My meat and drink is to do the will of Him that sent me."

Speaking of this, the apostle Paul wrote: "I would tell every one of you not to think more highly of himself than he ought to think, but to think soberly—each measuring himself by the faith which God has allotted to him. For just as in the human body we have a union of many parts in one, and all the parts have different functions to perform, so by our union with Christ we, though we are many, form only one body, and individually we are united together as its parts."

As members, therefore in this church, the spiritual body of Christ, we are partakers in his life and death, in his work and self-sacrifice. Jesus once asked two of his disciples: "Can you drink the cup that I am to drink and receive the baptism that I am to receive?" He meant the cup of suffering, the baptism of persecution and martyrdom. If we are not called upon to bear extreme suffering as witnesses for our Faith, we may in our measure become a sacrifice for mankind, as Jesus was, by denying ourselves, by subduing the fleshly lusts that war against the soul, by giving ourselves for the spreading of this glorious gospel for which he died. Ought we to complain of any inconvenience or ill-treatment from others that we may be called upon to suffer for loyalty to the gospel? Can we be real followers of the Master who sacrificed all, if we will not sacrifice that much for his sake, and to make more widely known his glad tidings of the Father's infinite love?

We have eaten the bread of sincerity and truth, with no leaven of superstition in it. It has been a feast of thanksgiving for a noble example set before us; a feast of joy that we have entered into more realisation of the perfect life through him. Though we may once have been dead in trespasses and sins, we are now, through his example, raised up and become alive unto righteousness and God. It is a feast of joy that Jesus gave himself that we might live—not instead of us, but for our sakes, and for the good of all mankind; of gladness that he was faithful unto death as the bringer of the good news of the kingdom of heaven on earth, the herald of the universal love and brotherhood that is to come.

It is a joyous occasion also as the celebration of our membership one of another. May we be one with each other in the spirit of Christ! May we endeavour to keep the name of this brotherhood pure from reproach and unspotted from the world, doing nothing to betray our trust in each other. Let us be bound together in love, for each other's help, protection, safety, and joy, remembering that we are in each other's keeping, and responsible, according to our ability, for each other's welfare.

We would remember all who are joined with us in our household of the Faith, our brethren and sisters in Christ throughout the world; and those of our fellowship who have departed this life loyal to the last; and those of us who are on journeys abroad, those who are in sickness or distress; and we would forgive all who have wished and done us ill.

We remember the whole family of mankind, desiring that all may see the salvation of God. We know that God will guide and bless us if we look to Him and walk in His ways with blameless lives, worthy of this fellowship and honourable to the Christian name.

May our vows of membership be kept sacred in brotherly love! And may we let the light of truth and love shine clearly before men that they may glorify our heavenly Father and rejoice.

[*At the close of this address, all standing hand in hand, repeat the following covenant after the minister*]:

We covenant with hand and heart
To follow Christ and take his part;
From sin and selfishness to flee,
To love each other heartily.

We covenant with heart and mind
To give ourselves to bless mankind;
To aid each soul to prove its worth,
And build the heaven of God on earth.

[*This is immediately followed by all repeating the Lord's Prayer and Benediction.*]

Our Father, who art in heaven—hallowed be Thy name! Thy kingdom come, Thy will be done—on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses—as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for Thine is the kingdom, the power and the glory, for ever and ever, Amen!

And now may the united blessing of God and man sanctify this fellowship to keep it pure and undivided, for the bringing of peace and love throughout the world! Amen.

[*Then the service concludes with the singing of this Doxology*]:

Praise God from whom all blessings flow!
Praise Him all creatures here below!
Praise Him ye heavenly host above!
Praise Him, my soul, for all His love!

Concerning Unitarians.

OUR BROTHERHOOD.

"We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes Thy children free,
To follow Truth, and thus be one with Thee."

OUR APPEAL.

We earnestly appeal to all persons in any district, who believe in these high principles and ideals, to help us create a strong and influential religious society, which shall not only embody them in its own life, but endeavour, with steadfast and earnest purpose, to make them prevail in the community. Join hands with us

"To build the Universal Church,
Lofty as is the Love of God,
And ample as the Wants of Man."

ENGLISH UNITARIANS.

The London (Eng.) "Echo," in a recent issue, spoke of the Unitarians of England as follows: "Though their numbers have not been large, yet it is hardly too much to say that their views have permeated all the religious bodies, and there has been no great movement in the direction of social and political liberty in which Unitarians have not played a leading part. They were foremost in the emancipation movement, were pioneers in nursing the sick on the field of battle; in starting ragged schools among the poorest of the people; and wherever injustice or cruelty reigns, whether in high places or low, their voice has been heard denouncing it without fear."

"When there was any good to be done in which I wanted help, I knew I could always rely upon the Unitarian young men of Manchester. What I like in Unitarians is that they don't make their faith and their works distinct."—Richard Cobden.

A MOHAMMEDAN PRAYER.

"O God, if I worship Thee from fear of hell, send me to hell. If I worship Thee in hopes of Paradise, withhold Paradise from me. But if I worship Thee for Thine own sake, then withhold not from me the Eternal Beauty."

[The above, slightly adapted, are taken from Rev. J. T. Sunderland's Toronto Calendar.]

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